A U M

Persist not in calling attention to a matter calculated to cause division.—*Patimokkha.*

May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart shall cease to beat.—*Inscription in Nakhon Wat.*

THEOSOPHY

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IN MEMORY OF H. P. BLAVATSKY*

AUGUST 11th, 1831—MAY 8th, 1891

Fellow-Students of Theosophy:

Those who have made a study of the Theosophical philosophy, and are at all acquainted with the Secret Doctrine regarding Nature and Man, will understand why the Being who brought Theosophy to the Western World is so often spoken of among us. There is something more than respect for a person, something more than reverence for a Personage, behind this commemoration. No Entity having her knowledge could appear among us except under Law, nor unless that entity had previously acquired that knowledge in the orderly course of spiritual, mental, and moral evolution.

We have read and studied and spoken of Evolution time and again. We know that evolution rules in every department of Life, in every class of being; that all Beings above man must at some period have passed through our stage; that all beings below man will some day arrive at the human stage. This law of all evolution being applied in the light of Spiritual Identity and Brotherhood, must lead us to recognize that there are Beings above us, Beings who once were men, who return at cyclic intervals when Their aid is needed in the world, when everything is in a transition state, to give further light and guidance to mankind, so that we may more conscientiously and responsibly pursue our own task of progression and in turn help on the evolution of all Nature below the estate of man.

That such Beings do appear in the world is testified to by tradition, by all religions, by historical records, by great Teachings and by great examples of the noblest Altruism. All the story of the Past shows that at different periods of the world's history there has come among men in human guise some Being who was hailed by some of his own time and accredited by succeeding generations with being

*A "White Lotus Day" address by Robert Crosbie.

a Divine Incarnation. Such great Beings have been the Founders of all the world's great religions. In our Christian religion we have such an example. It is written of Jesus that he "became in all things like unto us"—in order, we may well believe, to make possible the transmission to those to whom he came of that portion of the "ancient, secret, constant and eternal Doctrine" most necessary for their well-being. And in all ages, before and since the time of Jesus, such Beings have come among men, sometimes in lowly guise, sometimes in high estate, but all and always to inculcate once more the doctrine that man is Divine in essence, and that to *realize* his divinity he must think and act as a divine being; for it is by our thinking and acting that we produce the causes that bring to pass the effects, divine or infernal, that we experience.

We have been accused of following a person because we speak so much of H. P. Blavatsky as we knew her. That is not, with us, the following of a person; it is the recognition of a great Fact in Nature, and that fact has to have a name. The fact is valuable, because it points to the Source of the Message. Many others have sprung up since she passed from among us, who have taken to themselves the credit of her message, who have used and misused what she brought to them, and have sought to elevate themselves by virtue of its delivery. So it is essential that the one who brought the message of Theosophy should be recognized, should be known, by all Theosophists, should be presented to all those who would study Theosophy, for in no other way can the truth of that Message be obtained, undiverted and uncorrupted.

We are to consider and present the idea of a Being far, far above anything we can truly imagine, one with knowledge and power we cannot conceive of—a perfected Being—leaving those fields that were earned, in order to come among us, to come among us in a body like ours, in a body of this race, that the ancient Wisdom might once more be presented to us in terms of our own understanding, even in a language which is not the language of metaphysics, but a language which has grown up among a fighting and a trading people, from which the terms are absent fitly and fully to present the many grades and degrees of consciousness, feeling and perception we need to understand.

We all know that H. P. Blavatsky was born in Russia in August, 1831; that she came of a noble family; that she married at an early age General Blavatsky; that it was never a marriage in fact, and that she left home and friends and place and disappeared for some ten years. During those ten years she was in many lands but for the greater portion of that time she was in that quarter of the globe where she was in touch with those Masters of whom she spoke. During those ten years she served in many ways—that body served, for *it* was not the Entity—served as a soldier in Garibaldi's Army of Liberation. After Mentana that body was picked up for dead, but came back to life and was nursed to strength again. Then she returned home with a fearful wound in her side, which never fully healed. From

the time of her return it was noted and commented on by relatives and friends that the character and nature of Helena Blavatsky had been completely changed.

There is a reason for that—an Occult reason, the knowledge of which is absent from our race. Most of us are subject to birth from necessity—Karma; that is, our thought and action in the past have been such as to bring us into a certain family, into a certain race, at a certain time and in a certain way under certain conditions and circumstances. Such births as ours are under Law; we are thus reaping what we have sown. But in the case of those Beings of whom we have been speaking, They do not always come to earth and enter into a body by our road of birth. Truly They come under Law, as do we all, but They *know* the Law and all its modes and processes, and They come by choice through that mode which best serves the occasion of Their coming. They may take a body which the Ego, or natural tenant, is leaving, and by agreement made on higher planes than those we know, such an abandoned body is used by that higher Entity for the purpose of His work in the world.

There have been two such occasions within our time. H. P. Blavatsky was one. The tenant occupying that body really left it when it was wounded unto death on the field of battle, and another Entity by agreement took it. That incoming Entity was one of "Those who know," one of Those who had reached perfection, and who used that body for the purposes of the work of the great Lodge of Masters in the world. William Q. Judge was another. In that case the body was that of a child of seven or eight who was dying, who was pronounced dead by the physician in attendance. After a time the body showed signs of returning life, and recovered, but the nature of the child was different from what it had been before. To the parents it was still the same child. They saw the same body and thought it was the same Identity or Entity, but they soon saw the great change in the character, in the nature, in the tendencies.

Now these two cases point to something worth our utmost attention to try to understand: the *occult* laws governing Nature visible and invisible. They are all outlined in the last chapter of the second volume of *Isis Unveiled*, where this very mode of superhuman "birth" is broadly hinted at and illustrated: the Fact that a Being of higher knowledge and attainment can, by choice or by agreement enter a body, *borrow* a body, when the former tenant is leaving it.

These two Beings did not come into human life through the door of birth as we all have; they entered in with *knowledge*, and immediately on entering began to train those borrowed bodies to respond to their own attainments and requirements.

Many have heard of the great powers H. P. B. possessed, and many during her life-time were witness to phenomenal exercise of those powers. William Q. Judge had the same powers. H. P. B.'s powers were heralded abroad by those who saw their exhibitions and believed them, as well as by those who heard of them and disbelieved. Those possessed by William Q. Judge were not so heralded;

in fact, so far as was in his power he sedulously concealed the spreading abroad of the knowledge that he had them.

Now, I may be excused if I speak a few words personally of him in particular, the misunderstood and misrepresented Colleague of H. P. B. I met William Q. Judge in 1886 and at that first meeting I found something I had never felt before—the confidence, the realization of the power and knowledge of that Being—and never was I mistaken in it. Never was he false, never did he lack or fail in a single instance in the expression or the use of that power and knowledge. Always he sought to rouse in those with whom he talked, the idea of the inner immortal nature of every man; always he sought to implant in their minds the desire and aspiration to realize their own Divinity. And to those whom he trusted he showed again and again great control over the powers of nature. Always, in such cases, he showed those powers, not to gratify curiosity, not to display his knowledge, but always in illustration of the workings of some great law in nature. In Theosophy there is no such thing as miracle. All those occurrences that seem to us incredible or miraculous are brought about by a knowledge of the higher and finer laws of nature.

You will remember that H. P. Blavatsky and William Q. Judge were only the names attached to those bodies—Their students have more often called them "H. P. B." and "W. Q. J.," for by those initials they recognize or indicate the Entities that used those bodies, not the bodies themselves.

Those who were close to them—close in loyalty and trust and devotion to the Cause They served—were able, at least to some extent, to perceive the wonderful Natures masked in those personalities; the divine compassion that dwelt in them; the gentleness, the self-sacrificing nature that desires nothing for itself, but desires only to help mankind on its rough and thorny path to perfection. Those who could see could perceive that higher, finer, better Nature in these two Beings, could feel a response in their own inner natures. For there was something in the very contact and connection with those Beings that, as it were, burned into the very soul and aroused the highest and noblest of which the man might be capable. Yet withal, there was a simplicity there, a modesty there, that would disarm most people, that turned aside the self-seekers and the contentious.

So, if we look upon H. P. B. and W. Q. J. as something more than ordinary men, as Beings of power and knowledge, who had to step down to communicate with us in our paucity of ideas, in order to enable us to grasp at least a small part of the great *message* of Theosophy, then it is that it will be understood why we speak of Them in terms of the greatest love and the highest reverence. No one who ever sought Them as a Friend but found—and will find—Their help—no matter how many weaknesses, no matter how small the ideas of the inquirer. Always that assistance and guidance was given and will be found that enables the earnest seeker to grasp something of the great Truths about the Soul of Man that was and is the Message that They brought.

"NOT SO FAR OFF AS SOME MAY THINK"

WHEN H. P. B. and W. Q. J. seemed to die as kings die, as beggars die or flowers die, the students repeated again for the thousandth time the oft-tongued words from the second chapter of *The Bhagavad-Gita.* But there is this saying: that unless the true meaning of a teaching is understood, however eternally true, it is for the repeater no more than "a song of little meaning though the words be strong."

Who in fact saw the Teacher's "death" as They knew death? Yes, there was the body, dead like any other. "Pass on to thy reward, O Lanoo, we shall meet again," some said; truly the Teacher was dead, *to them.*

Yet many a time H. P. B.'s body had been stretched in sleep. Where then was the real H. P. B.? "I, that is to say, my body, will be quietly asleep in my bed * * * God's light would be absent from it, flying to you; and then it would fly back and once more the temple would get illuminated by the presence of the Deity," as She wrote from America to a relative in referring to a fully conscious visit to distant Russia while the Madame Blavatsky was quietly asleep. At another time She said: "My nights are my manvantaras." *We* have not bridged death and sleep; it is no gulf to Them.

On May 8, the body again was still, not in sleep, but for the last time. Where was H. P. B.? Where was the Mighty Wisdom, the vast intelligence, the veritable living Secret Doctrine? Where was the boundless love for all mankind? Extinguished, unconscious, snug in some sound-proof heaven where cannot penetrate the cries from this hell which men call earth? Held in some far off *loka,* to be met again only after thousands of years have dragged their weary course? To those ever working to be the head of this or that, and who seek not nor feel for the Heart, it might very well be.

Of the many hints written by the Source of all our knowledge and of all our strength for this work, this is one:

"If anyone has by such study gained (Yogi) powers, he cannot remain long in the world without losing the greater part of his powers—and that the higher and nobler part. So that, if any such person is seen for many consecutive years labouring in public, and neither for money nor fame, it should be known that he is sacrificing himself for the good of his fellow-men. Some day such men seem to suddenly die, and their supposed remains are disposed of; but yet they may not be dead. 'Appearances are deceitful,' the proverb says."*

Thousands can live quite comfortably even delightedly with Theosophy as a mental possession, but the hourly and daily practical application of it—the spreading of it along the Lines Laid Down by Those who created it, preserved and regenerated it—means the going on a path which none would or could enter or continue on, but for these Friends and Teachers of Old Time and of the Future.

*From *A Modern Panarian.*

These Great Beings the sincere student must come to feel and to know as not dead nor in some distant retreat, but ever near and ever potent like the magic of some resistless power, as a mighty rushing river. As he wholly trusts Them and works on, studying, applying spreading the Teachings They wrote for him, he must inevitably come to fully understand.

THE SPIRIT IN THE BODY*

> For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti,* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —*Bhagavad-Gita, Chapter XIII.*

FROM the intellectual point of view, the truth explains; from a higher point of view, each one contains within itself, and actually *is* the Truth. The intellectual is microscopic; the other vision itself. "The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane." It cannot be done by the intellect although the intellect may put the house in order. Patanjali tells what the "hindrances" are; Manas has to get rid of these so that "the way of the Lord" who comes with Truth and Knowledge may be made clear. *He* is waiting, watching, working. "Behold I stand at the door and knock." Nothing withholds knowledge from us but the mode of operation of our lower mind. We can have no complaints if we do not make it conform; but Theosophy applied, leads us to Truth, which is ourself. Service is a great clarifier.

You speak of the balancing of forces. In what relation? Perhaps you mean that "continuous adjustment of *internal* relations to external relations," which is the basis of *rebirth,* both of which have to be subjugated before freedom is obtained.

If so, this is *Kundalini*—the power or force that moves in a spiral path; it is the Universal life-principle manifesting everywhere in nature. This force *includes* the two great forces of attraction and repulsion; electricity and magnetism are but manifestations of it. Hermes says: "the genii have then the control of mundane things, and our bodies serve them as instruments . . . but the reasonable part of the soul is not subject to the genii; it is designed for the reception of the God who enlightens it with a sunny ray, for neither genii nor gods have any power in the presence of a single ray of God. But all other men, both Soul and body, are directed by genii, to whom they cleave and whose operations they affect." If forces are balanced, there must be something upon which the balance may be obtained; anything that can be moved by the forces would not so serve. There is but One Immovable—the Self.

Transitory balancings may be obtained but not maintained. The "ups" and "downs" every one is subject to; sometimes psychic, some-

*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

times mental and sometimes physiological; occasionally, all three at once. These must necessarily be the various adjustments or "balancing of forces," which are in constant process of variation. There are, of course, "devachans" in between. The same old process.

It does not surprise me that you find "something" at the rooms —and stronger at times than at others. Help comes often, *when least expected,* and it is liable to come at that place where the work is done which merits help. As the rooms are set apart particularly for Theosophy, there would be less obstacle there than elsewhere to such help.

You have it right; to grow into that state where one seeks nothing for *himself,* but takes whatever comes to pass *as the thing he most desired.* There is no room for personal desire in this.

With reference to the mind's poor grasp of things: what we want cannot be obtained by anxiety, doubt, fear, impatience, expectancy that it is time that something should come to us and so forth. This latter is looking for reward. Make up your mind to continue as you are for one hundred lives, if necessary, *and continue.* The hindrances must be stopped if that which is hindered is to come. All the other study is good, necessary, and preparatory. *Unity—Study—Work*—are the trinity on this plane. *Universality, Wisdom,* and *Service* are the higher trinity. You are the *One* who is preparing the way for the latter, by means of the former.

We learn by experience. Confidence gives courage—*is* courage. After a while we learn that the Law will work, regardless of any sentiment we may hold. And in this work things occur in peculiar ways—not to be accounted for by the usual process. At least, such has been my experience.

The attention that is paid to what you have to say in the meetings lies primarily in the native force of truth, but much comes from the *conviction* that one has in presentation, as well as the form used. This triad you have. The main thing to be minimized is whatever you have of diffuseness. It is only a question of keeping on the line of making more and more perfect. The feeling that "I am doing something" is natural. But it is better far to "let the warrior in you do the fighting." Think of the Master as a living man within you; let Him speak through the mouth and from the heart. The strength shown is not that of the personality, for like an organization, the personality is only a machine for conserving energy and putting it to use. Why give it credit for anything else?

The general habit is to think of ourselves first, and others afterwards. Reverse the habit—consider ourselves last and least in anything we have to do or say. At the meetings, take the view that we are there to give what help we can to those who come; instead of looking at those present as there to listen to us. Judge would sometimes say, "you must not think that I know all these things; I am only telling you of knowledge that exists, and which I am convinced is true." Each one must arrive at conviction through a study and application of the knowledge. There is no other way. Best of luck and joy to you. As ever ————.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXVII

LET us now follow into the light the web whose midnight weaving we have been tracing through the years following the death of H. P. B.

Bertram Keightley, whose indiscretions had formed one of the ingredients of the Coues-Collins-Lane explosion, had been sent by H. P. B. to the United States where, under H. P. B.'s instructions, Mr. Judge had put him to work to enable him to recover his stamina. Despite his follies, H. P. B. had written most kindly of him to various American workers, as he well deserved in view of his many services to the Cause.

In a little while Mr. Keightley, finding that the American members looked up to him as one who had been close to H. P. B. for years, began to speak as an "occultist" upon the many problems treated of in H. P. B.'s "Instructions" to the Esoteric Section. These interpretations of Mr. Keightley's were taken by many as "authoritative," and Keightley was considered as the "representative" of H. P. B. This finally compelled H. P. B. to issue the *Notice* of August 9, 1890†, which the student will do well to bear firmly in mind, for it is the key to the aberrations in the Society and its Esoteric School.

Mr. Keightley was recalled to London and at the end of the year 1890 transferred to India, whither he went in time to serve as the delegate of the American, British and European Sections at the Adyar Convention. During the year 1891 Mr. Keightley remained in India as a volunteer helper at the headquarters and at the Adyar Convention at the close of 1891 was elected General Secretary of the Indian Section. His work in India during 1892 brought him an acquaintance with every prominent member of the Society and a thorough knowledge of the condition of affairs in the Indian Branches. The deplorable state in which he found them is set forth at length in his *Report* to the Indian Convention at the close of 1892—a report given in detail in the *Supplement* to the "Theosophist" for January, 1893, and to which we have before adverted.

Bertram Keightley was a man of wealth, of good education and excellent abilities. He had become attached to H. P. B. at the time of her European visit in the summer of 1884. He and his nephew, Dr. Archibald Keightley, had contributed freely in time, money, and work, to the activities in England which followed upon H. P. B.'s settlement there in 1887. To them more than to any and all others was due the sustentation of the work in England until the conversion of Mrs. Besant in the early summer of 1889. His relation to the Movement naturally brought him a personal acquaintance which, by 1893, covered the whole area of the Society; in the United States, in England, on the Continent, and in Asia. It was known by all that he had been firmly loyal personally to H. P. B. during all the troubled

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*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

†See THEOSOPHY for August, 1921, page 306.

events of the last seven years of her stormy career, and it was known by some that he had done what few indeed were able to do—he had submitted without resentment to drastic correction and discipline at H. P. B.'s hands. Naturally materialistic he had, like all materialists whose attention is finally awakened, been intensely interested in the psychical aspect of the teachings of Theosophy. Having no capacities—or infirmities—of his own in a psychical way, he was the more impressed by those who had, or claimed to have, such "gifts." It was this tendency which had involved him with Mabel Collins. In India, a land which teems with "gurus" and their "disciples" whose whole life-effort is the development of abnormal faculties, he soon came in contact with devotees of the various sorts of *yoga*, and amongst these was G. N. Chakravarti, whose destiny it was to become the first of the evil geniuses of Mrs. Besant.

Gyanendra Nath Chakravarti was born a Brahmin of the Sandilya Gotra. In his twentieth year he became, through the influence of his uncle, a member of the Cawnpore Branch of the T. S. Young as he was, he was selected as a member of the Committee which, at the Convention in December, 1884, unanimously recommended that no defense be made on behalf of H. P. B. against the Coulomb charges. In the intervening years he had contributed occasional articles to the "Theosophist" and was, in 1893, President of the "Students Theosophical Association" at Allahabad. He had been educated in Western ideas first at a missionary school at Benares, then at Calcutta University and at Muir College, Allahabad. Subsequently, he had filled the chair of physical science at a college in Bareilly, and, at the time of meeting Bertram Keightley, he was Professor of mathematics at Muir College. He had also studied law and had been admitted to practice in the English courts in India. Nor had his breeding been in any wise neglected from the Oriental standpoint. He had been strictly reared in all the observances of his caste, was thoroughly versed in the scriptures and traditions of Brahmanism, and was highly esteemed by his co-religionists as well as among the English. He was well-known to Col. Olcott and on friendly terms with both native and English members of the T. S. in India.

Although Professor Chakravarti had not been active theosophically and was not a member of the Esoteric Section, Bertram Keightley soon came to believe him to be, if not a *Mahatma,* at least an Occultist of high rank and in direct connection with the Masters of H. P. B. Moreover, in the congenial atmosphere of Col. Olcott and the other headquarters workers, Mr. Keightley found tendencies and predilections in the line of the "third object" fully in flower. In the circumstances it was inevitable that these influences should divorce him more and more from the lines followed by H. P. B. and those wedded to her view of the true mission of the Theosophical Society. By the spring of 1893, "Old Diary Leaves" and the direct personal exertion of Col. Olcott's influence had largely accomplished their intended purpose in India and to a considerable degree in the West. The time was ripe to carry the war of ideas into the enemy's

country. This was the real occasion for Bertram Keightley's departure from India and no better ally or agent could have been selected for the work in hand. Accordingly Mr. Keightley came first to the United States, where he attended the Convention of the American Section as delegate from the Indian Section and as bearer of Col. Olcott's Presidential communication, as has been recited.

It is only by observing with utmost care the chronological sequence of events in 1893 and 1894 that the student will be able to perceive the causal and invisible springs from which those events emanated, and thus to relate the exoteric to the esoteric aspects in the record made by the opposing forces on the field of battle. In this respect it is like the study of a game of chess, with its successive alternating moves of the effigies of the different classes by the opposing protagonists: Judge on the one side, the President-Founder on the other; the capture of the "Queen" the essential to the "checkmate."

As will more and more appear, Mr. Judge knew well the real purpose behind all of Col. Olcott's moves, and saw those moves clearly long in advance. Concurrently with the ostensible questions raised over "dogmatism" and the "neutrality" of the Society in all religious matters, with the unsolved problem of the status of H. P. B. and her teachings, with the corollary difficulties evoked by the dust of side-issues raised to obscure the real cause of conflict and thus confuse the membership, Mr. Judge knew he had to face the hidden source of all these dangers. This was the secret Brahminical hostility to the great First Object of the Society, which had been slowly festering since 1881, which had perverted the Movement in India, and which, if not checked, must result in the corruption or destruction of the Society in the West. Mr. Judge had, therefore, for a long time been steadily at work by correspondence with Olcott and others in India whose acquaintance he had made at the time of his visit there in 1884, in the endeavor to allay Brahminical suspicions that the Society was a Buddhist propagandum in disguise, and to bring the Society there to a more close adhesion to the line of the First Object. Just prior to Bertram Keightley's return to the West he began an active public campaign along the same lines. Thus, he contributed to "Lucifer" for April, 1893, a striking article, "India, A Trumpet Call at a Crisis," to which the student is referred, in connection with the "Interesting Letter," published in the same number of "Lucifer," and reprinted in last month's issue of THEOSOPHY. At the same time he drew up an eloquently worded and moving appeal which he addressed "To the Brahmins of India," and this he sent to as many Hindu members as could be reached. This circular he also published in the "Path" for May, 1893, with a prefatory note, reading as follows:

> "The subjoined circular has been sent by me to as many Brahmins as I could reach. I have purposely used the words 'Brahmins of India' in the title because I hold to the view of the *Vedas* and the ancient laws that the Brahmin is not merely he who is born of a Brahmin father. In America lack of accurate knowledge respecting

> Indian religions causes a good deal of misapprehension about Brahmanism and Buddhism, as very many think Buddhism to be India's religion, whereas in fact it is not, but, on the contrary, the prevailing form of belief in India is Brahmanism. This necessary distinction should be remembered and false notions upon the subject dissipated as much as possible. Buddhism does not prevail in India, but in countries outside it, such as Burmah, Japan, Ceylon, and others. The misconception by so many Americans about the true home of Buddhism if not corrected may tend to cause the Brahmins to suppose that the T. S. here spreads abroad the wrong notion; and no form of religion should be preferred in the T. S. above another."

Still earlier than the above articles, Mr. Judge had written privately to Mr. George E. Wright, a leading member of the Chicago Branch, suggesting that an effort be made to secure representation for the T. S. at the "World's Parliament of Religions" to be held at the Chicago Fair in 1893. This was in the Fall of 1892. Mr. Wright set to work and after some difficulty the necessary recognition was achieved and dates arranged for the Theosophists. The idea of Theosophical representation was received with acclaim in Europe and India as well as amongst the American members. When Bertram Keightley arrived in America Mr. Judge at once broached to him the advisability of Brahminical as well as Buddhistic representation at the Parliament and, without disclosing more than the apparent advantages, suggested that such representation should be under the auspices of the T. S., and requested Mr. Keightley's advice and aid in procuring representatives the most distinguished possible. Bertram Keightley was strongly favorable to the ideas advanced and urged the selection of Mr. Chakravarti as representing the Brahmins and H. Dharmapala, a distinguished Ceylonese, for the Buddhists. He undertook to secure the consent of Chakravarti and accordingly subscriptions were soon opened in the United States and in England to defray the traveling expenses of the two delegates.

Serious difficulties at once supervened, for while Mr. Chakravarti was very agreeable to the proposed plan, grave objections were raised among the Brahmins. Such a mingling with "Mllechhas" (foreigners) was offensive to their teachings and traditions, and it was a violation of caste for a Brahmin to cross the seas. Thus, if he attended at all, Chakravarti would be "outcaste" for the time being and would be compelled upon his return either to renounce his caste or to submit to "purificatory rites" which, to Western minds, would be superstitious and degrading, and to an orthodox Brahmin extremely humiliating.

Nevertheless, the difficulties were resolved and all objections overcome. Mr. Chakravarti formally accepted the invitation to attend the Parliament as the guest of the Society and three Brahminical associations were induced to countenance his mission by appointing him to represent them. They were: the *Hari Bhakti Prodayini* of Cawnpore; *Varnashrama Dharma Sabbha* of Delhi, and the *Sanatan Dharma Rakshani Sabbha* of Meerut. All this, as may be inferred, occupied several months in its accomplishment.

Meanwhile Mr. Judge had followed up the articles mentioned

by publishing an editorial in the "Path" for July, 1893, with the significant title, "A Plot Against the Theosophical Society." Primarily this was drawn up as a warning concerning a renewed series of attacks on H. P. B. by certain enemies outside the Society (W. Emmette Coleman and Vv. Solovyoff, although not mentioned by name), but the real caution is contained in the concluding paragraph, reading as follows:

> "There is some likelihood that slight assistance will be rendered by one or two disaffected persons in India, who in the past have aided in spreading similar attacks which have been published in spiritualistic journals. From time to time we may be able to present further plans and purposes of this brigade of plotters for the information of theosophists in advance. The plotters expect this to hurt the Society, but theosophists should know that nothing can hurt it if they remain loyal to their convictions, if they endeavor to understand the theosophic philosophy, if they avoid personalities and confine themselves, as was suggested by one of the Adepts long ago, to philosophical and ethical propaganda designed to benefit the moral nature of the community in which a Theosophist may live. No plot can avail against this. But we have thought it well, on behalf of the conspirators, to publish this notice as a preliminary to further details when the time is ready."

Other articles in the "Path" all written and published in view of the disastrous undertow already pulling the members from their allegiance to the First Object of the Society and their reverence for H. P. B., have already been earlier noted. Such were the article on the "Authorship of the Secret Doctrine," in the April number; on the "Earth Chain of Globes," in the same and succeeding numbers which drew out of Mr. Sinnett a declaration antipathetic to H. P. B. and her teachings; the "Interesting Letter" in "Lucifer," which unmasked the enmity of Old, Sturdy and Edge, and showed which way Col. Olcott was leaning. In the May "Path" was an article on "Glamour," showing its dual nature and application; in the June number the article on "Masters, Adepts, Teachers, and Disciples," from which we have earlier quoted. All these articles had an application immediately to events at hand and forthcoming, and not alone a merely informative and teaching value on theosophical doctrines. The same is true of Mr. Judge's rendition of the *Bhagavad-Gita* and his *Ocean of Theosophy*. The one gave to the students a faithful version of the greatest of the Brahminical philosophical disquisitions; the other put into clear English a correct presentation of Theosophical teachings, free from the crudities of Mr. Sinnett's "Esoteric Buddhism," and without the materialistic bias and speculations of that book. The "Ocean" remains to this day the one authentic treatment in small compass of the whole of the vast subjects dealt with in the "Secret Doctrine," and is, in fact, a simplified and brief version of Madame Blavatsky's great work.

As we have before indicated in the case of H. P. B. in analogous conditions, we believe that the various references and quotations covering Mr. Judge's activities show clearly his prescience of coming events. They show too the successive steps he took to allay and counteract the currents running beneath the smooth and prosperous surface of affairs.

A little later in the year 1893 Mr. Judge published in the September "Path" the article "Our Convictions; Shall We Assert Them?" This was in reply to an inquiry from a student as to whether the "neutrality" of the Society precluded the expression by a member of convictions sincerely held by him "for fear of a vague future dogmatism." The article re-affirmed the view that every member, being free to hold such opinions as he might choose, he had necessarily the same freedom of expression, so long as such expression was not made in the name of the Society or as an official, nor to coerce others who might hold and express contrary opinions. In the November "Path" Mr. Judge printed "Impolitic Reference—'H. P. B.,'" followed in the December "Lucifer" by "Blavatskianism in and out of Season." These articles struck the same note of freedom of *individual* opinion and expression, and at the same time accentuated the danger of their abuse by enthusiasts, as well as voicing a strong caution against mere reliance on and following of any one, however highly esteemed, as an "authority." Mrs. Besant in a very clear essay on the same subject struck the same note. Her article was entitled "Conviction and Dogmatism" and was published in the "Path" for October, "Lucifer" for November, and the "Theosophist" for December.

As in the similar cases during the lifetime of H. P. B., the students for the most part read the various articles published, talked of them, wondered in some cases what might be hinted at, and when the very test came to which these articles related, were unable to make any application. Of these, the most instructive example is that of Mrs. Besant. She had had the benefit of nearly two years of close relations with H. P. B. Of all the defenders of H. P. B.'s good faith and mission she had been the most outspoken. The student will recall her article "The Theosophical Society and H. P. B.," written without H. P. B.'s knowledge, though published before her death, as well as the article "Theosophy and Christianity," published some months after the passing of H. P. B. Likewise her part of the proceedings of the Council of the E. S. immediately after H. P. B.'s passing, and her repeated remarks during the European Convention in July, 1891, evinced the same rigid, uncompromising view of the unique status and importance of H. P. B. as Messenger and Teacher. She had adhered with intense conviction to these views during the two following years, and had supported Mr. Judge with the same fervor as the one man in the Society who was true to the lines laid by H. P. B. and fully cognizant of them. Her quoted articles and others equally significant showed the depths of her convictions. We have noted how she suspended Walter R. Old from his membership in the Esoteric School for his veiled attack in the article on "Theosophic Freethought." This was in August, 1893, and the suspension was declared by her to be because, "*first*, a violation of the pledge of secrecy made by Brother Old, and *second*, is a violation of honor and confidence as a member of the Council of the E. S. T." Furthermore she declared in the same circular that Old's "statement is itself untrue," and proceeded

to give forthwith a formal declaration of the facts in rebuttal of Old's claim—a declaration signed by herself and others present at the Council meeting of May 27, 1891. In the same month—August, 1893—in her "Answers to Correspondence" in the E. S. she had given the letter of H. P. B. written in 1889 in which H. P. B. had declared Judge to be the "Link" between the American Esotericists and the Masters*. While she was in the United States to attend the Parliament of religions she joined with Mr. Judge in signing a prefatory note which was published in the "Path" for October, 1893, and entitled, "A Word On the 'Secret Doctrine,' An old Letter Republished." The Letter in question was a long extract from the famous letter from the Master K. H. phenomenally delivered to Col. Olcott on shipboard in August, 1888, at the time Olcott was on his way to London to "fight it out with H. P. B." over the question of the formation of the E. S. The prefatory note signed by Mrs. Besant and Mr. Judge reads as follows:

> "There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine,* as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T. S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P. T. S., and was originally published with his consent in a small pamphlet entitled, 'An Explanation important to all Theosophists,' issued by H. P. B."
>
> ANNIE BESANT.
> WILLIAM Q. JUDGE.

In the same month—that is, October, 1893—Mrs. Besant had had published in her magazine, "Lucifer," her article on "Gurus and Chelas," to which we have referred and from which we have given an extract indicative of her strong stand against the spirit of the articles by E. T. Sturdy and others. At the same time Mrs. Besant prepared the article on "Conviction and Dogmatism," mentioned above. Thereafter she was silent on the great issues waging publicly and privately in the Society and the E. S. until after her arrival in India. The occasion of this silence and the great change it betokened must now be considered, and to do that we must return to the early summer of 1893 and go forward again from that point.

All arrangements having been perfected, G. N. Chakravarti left India in June and journeyed to England where he remained two months, chiefly as the guest of Bertram Keightley. He met all the leading Theosophists in Britain and was intensely active among them during his entire stay. His coming had been anticipated with the utmost interest, as may be imagined, and his suavity, his versatility and great knowledge, added to the lure of Oriental mystery with which he was surrounded, gave him a vogue that rose to veneration

*See THEOSOPHY for August, 1921, page 307, for the text of this letter of H. P. B.'s.

on the part of some. Toward the end of August he sailed for America in company with Mrs. Besant, Miss Müller, and others. In the United States the party was received by Mr. Judge and leading American theosophists as distinguished visitors. Chakravarti soon rose to the position of an unique presence, almost an ambassador from the East in the eyes of many. His share in the proceedings of the Parliament became a mission more than a function, so that he was invited especially by the Management of the World's Fair to participate in the dedicatory ceremonies at the opening of the Congress of Religions. The Theosophical program during the Congress was by all odds the most notable and noteworthy success of the proceedings, and in this success Professor Chakravarti and Mrs. Besant held the leading place. The effect of all this upon the general public and the membership was immediate and marked. An immense interest in everything theosophical sprang up. The whole theosophical world was elated. To be called a "theosophist" was equivalent to "honorable mention;" to enjoy the personal acquaintance of Mr. Chakravarti and Mrs. Besant a coveted distinction.

Mrs. Besant had already acquired fame as an "occultist" and "ascetic." She had become a strict vegetarian in diet; she carried her own table utensils with her on her travels; she followed rigidly the various "practices" laid down in numerous Oriental schools for "development." The *savoir faire,* the gravity of decorum, the great ability of Chakravarti, the extreme respect he manifested towards her, the deference of Bertram Keightley toward this friend who was almost if not quite a Master, all weighed heavily and cumulatively with Mrs. Besant. She had discovered that Professor Chakravarti possessed and practiced "psychic powers," and as, in spite of all her proclamations and all her practices she was woefully deficient in these "gifts," it was inevitable that she should view him with more than admiration. "Not psychic or spiritual in the least—all intellect," as H. P. B. had written of her to Mr. Judge in the letter of March 27, 1891, it is all too clear that it was borne in on Mrs. Besant that here was her coveted opportunity to acquire those powers and faculties of which she only knew at second hand. She suffered herself to be "magnetized" by Chakravarti, and came more and more under the spell of his charm. On his part, Professor Chakravarti received her devotions with elaborate punctilio. On their common journeying he watched over her with protective care to shield her from too close contact with the unworthy. He slept outside her door that she might be fitly sheltered from all disturbance, and advised with her as to her occult "progress." All this, it need scarcely be said, was in direct violation of her pledge in the Esoteric Section, as well as in spirit and in letter a breach of the *Rules* of the E. S. Quite naturally these conspicuous mutual attentions did not altogether escape comment from unfriendly as well as friendly sources. Mr. Judge took occasion, therefore, to call to Mrs. Besant's notice the adverse interpretation that might easily be placed upon her conduct, as well as to caution her in regard to the Rules of the School govern-

ing the relations of the Probationers with teachers and teachings outside the strict lines established in the *Preliminary Memoranda* and *Instructions*.

We think there is no doubt, also, that Mr. Judge acted with a view to safeguarding and strengthening Mrs. Besant in her hour of trial, in getting her to write the article on "Conviction and Dogmatism," in having her join with him in the Note to the republication of the Master's letter to Olcott in reference to H. P. B., and in some suggestions to abandon her forthcoming trip to India. It will be recalled that when she had first been invited to visit India, immediately following the European Convention of 1891, her trip had been given up on the ostensible grounds of her health—in reality because of the charges she went to New York to place before Mr. Judge. When again urged to visit India in 1892 she had consulted Mr. Judge and had, on his advice, visited the United States on a lecturing tour, as recounted. When Bertram Keightley returned to England in the spring of 1893, he laid before Mrs. Besant a renewed request from the Hindus for a visit from her the following winter, and this was supplemented by urgent entreaties of Col. Olcott's. Immediately after her return from her American trip she had yielded to these insistencies and had herself published the news in the "Watch-Tower" of "Lucifer" for June, 1893.

Mrs. Besant and Professor Chakravarti arrived at London on their return from America, early in October, 1893. After a short stay in England Chakravarti sailed for home, followed a week later by Mrs. Besant and the Countess Wachtmeister. Mrs. Besant arrived at Colombo early in November, where she was met by Col. Olcott and a party of headquarters aids. Six weeks were spent in Ceylon and in reaching Adyar, where the party arrived on Christmas day, 1893, just preceding the convention. At the Convention Mrs. Besant delivered five lectures and, after a short rest, proceeded on a tour of India, accompanied by Col. Olcott and others. This tour engaged her until March, 1894, when she set sail once more on her return voyage to England. In all the annals of the Theosophical Movement there is nothing comparable to this Indian visit of Mrs. Besant's. From the first moment of her landing hers was a vice-regal progress and a triumph. Natives and Europeans, members and non-members of the Society crowded her with attentions. The pages of the "Theosophist" during the months of her presence in India are burdened with descriptions and laudations devoted to the *avatara* "Annabai," as she was christened by the enthusiastic Hindus. During her trip she visited the sacred places of India, held conferences with leading priests, proclaimed herself an Indian in heart and feeling, and took the Brahminical thread. An article contributed by her over her signature to the native publication, the daily "Amrita Bazar Patrika," expresses in her own words some of her views at the time—views which explain in part the frenzy of adulation she excited among the Hindus; views of extreme interest when contrasted with Mrs. Besant's activities in India for the past eight or ten years. We quote

from the reprint in the "Theosophist," *Supplement* for March, 1894:

> My work in the sphere of politics is over, and I shall never resume it. . . .
>
> "I say this in answer to your suggestion that I should be aroused to take interest in Indian 'affairs.' To be able to lay at the feet of India any service is to me full reward for the many sufferings of a stormy life through which the power of service has been won. But the India that I love and reverence, and would fain see living among the nations, is not an India westernized, rent with the struggles of political parties, heated with the fires of political passions, with a people ignorant and degraded, while those who might have raised them are fighting for the loaves and fishes of political triumph. I have seen too much of this among the 'progressed and civilized nations' of the West to have any desire to see such a civilization over-spreading what was Aryavarta. The India to which I belong in faith and heart is . . . a civilization in which spiritual knowledge was accounted highest title to honour, and in which the whole people reverenced and sought after spiritual truth. To help in turning India into another Great Britain or another Germany, is an ambition that does not allure me; the India I would give my life to help in building, is an India learned in the ancient philosophy, pulsing with the ancient religion,—an India to which all other lands should look for spiritual light,—where the life of all should be materially simple, but intellectually noble and spiritually sublime.
>
> "The whole of my life and of my energies are given to the Theosophical Society, because the Society is intended to work in all nations for the realisation of this spiritual ideal; for the sake of this it deliberately eschews all politics, embraces men of parties, welcomes men of all faiths, declines to ostracise any man, any party or any faiths. I may not mingle in a political fray which would make one temporary party regard me with enmity; for the message of spiritual life belongs equally to both and may not be rendered unacceptable by its bearer wearing a political garment which is a defiance of those clad in other political robes. The politician must ever be at war; my mission is one of peace. Therefore I enter not the political field; and in the religious field I seek to show men of every faith that they share a common spiritual heritage and should look through the forms that divide them to the spirit that makes them one. It is the recognition of this which makes Hinduism ever a non-proselyting religion. . . .
>
> "I write this lengthy explanation of my absolute refusal to have anything to do with politics because any expression of love and confidence from Indians goes straight to my heart, . . . because I honestly believe that the future of India, the greatness of India and the happiness of her people, can never be secured by political methods, but only by the revival of her philisophy and religion. To this, therefore, I must give all my energies, and I must refuse to spread them over other fields." ANNIE BESANT.

Now, having traced the successive moves of Mr. Judge, and having followed Mrs. Besant's successive positions on the chess-board, it is necessary to review Col. Olcott's share in the strategy and tactics of the rapidly culminating manoeuvres. We have shown him in his "Old Diary Leaves," in his Presidential Addresses, in his Letter to the American Section Convention of 1893, in his part in the "White Lotus Day" celebration at Adyar on May 8, 1893, in his use of Mr. Sturdy as a pawn, and of Walter R. Old as a more important piece through which to make his moves. We have partly indicated the glamour of deference, devotion and extravagant attentions with which Mrs. Besant was enveloped in sequence to the mission of

Bertram Keightley and the occult lure held out by Professor Chakravarti. There is more—much more—to follow, but they should be contrasted with the attentions paid at the same time by the President-Founder to Mr. Judge and H. P. B. Thus:

When the first copies of Mr. Judge's "Ocean of Theosophy" arrived at Adyar, Col. Olcott took time in the midst of his activities to write a review of the book. It will be found in the "Theosophist" for September, 1893. Col. Olcott calls it an "interesting little volume" which is "another proof of Mr. Judge's tireless activity and commercial enterprise." He says that in print, paper and binding it is "faultless" and "far and away beyond anything we can do at Madras." He goes on: "I wish I could unqualifiedly praise his present work; but I cannot. It contains some errors that are flagrant." The errors are then detailed; some typographical; some, errors of derivation of words; others, words said to be Sanskrit which are not; Mr. Sinnett is not "an official in the Government of India," but the Editor of the *Pioneer* newspaper; and, as it seems to the President-Founder, "Mr. Judge makes a sad mistake in saying 'in place of the "Absolute" we can use the word space,' and making it one of the divisions of the sevenfold universe." As Mr. Judge's brief sentences thus quoted from do but repeat in skeleton H. P. B.'s statement of the "First Fundamental Proposition" of the "Secret Doctrine," Col. Olcott's strictures in reality apply to those numbered statements in the "Secret Doctrine" concerning which H. P. B. said, in presenting them, "on their clear apprehension depends the understanding of all that follows" in her great work. Col. Olcott closes this first of the two paragraphs of his review by saying: "Other errors might be pointed out; but I need not enlarge, since the task is ungrateful, and they will be quickly recognized by Indian readers."

But the real animus of the review is contained in the concluding paragraph. Its spirit may be discerned from its letter, which is as follows:

> "What I regard as most unfortunate is the habit which my old friend, in common with other of H. P. B.'s pupils whom I have known, but who long ago deserted her, has fallen into, of hinting that he could, and he would, disclose ultimate mysteries properly veiled from the common people. Examples occur in this book, and moreover he unhesitatingly declares (Preface) that his 'bold statements' (*i. e.*, the whole presentation of the subjects treated) are 'made . . . upon the *knowledge* of the writer,' and that he 'has simply written that which I (*sic*) have been taught and which has been proved to me (*sic*).' When we consider the stupendous declarations of cosmic and human evolution and order that are made upon our friend's bare authority, it strikes one how much more nobly we would stand before the thinking and aspiring world, if Mr. Judge would make good this statement by adducing proofs that he has written that only which he 'knows' and which 'has been proven' as true. Or, at least, he might have taken a bit more pains and avoided downright errors in fact and metaphysic. Does he, for example, wish us to believe that it has been *proven* to him that the Absolute is a septenary principle, and that Charlemagne reincarnated as Napoleon I. and Clovis of France as the Emperor Frederic III.—proven? I trow not. This is a very loose fashion of asserting instead of proving which is spreading and which

is very detrimental to a cause possessing enough solid merit in itself to make its way if discreetly engineered." H. S. O.

Any reader can turn to the Preface and the text of the "Ocean" and determine for himself whether Col. Olcott's blows are struck fairly or foully, and whether Mr. Judge throughout the book, faithfully epitomizes the teachings of the "Secret Doctrine."

The President-Founder's criticism of the "Ocean," which included its author, Mr. Judge, and H. P. B. the Teacher, and her Teachings, in its invidious implications, was followed in the October, 1893, "Theosophist" by an article by "N. D. K." taking mild exceptions to the statements in the August installment of "Old Diary Leaves" on H. P. B.'s ignorance of "reincarnation" at the time of the writing of "Isis Unveiled." Col. Olcott appends an "Editorial Note," signed with his initials, to "N. D. K.'s" article and goes still further than in the original statements made in "Old Diary Leaves." He says that not only did H. P. B. not teach reincarnation, but that "she really taught the opposite." Just how she could do even this and be *ignorant* of reincarnation, the Colonel does not explain. But he does go on to claim credit *for himself* for the "discovery" in 1881 of the "idea of Individuality and Personality." *"After that"* (italics Col. Olcott's), it was taught by H. P. B., . . . and, generally, made current as our belief."

The Adyar Convention at the close of December, 1893, was opened by the President-Founder in person with his Annual Address. Beginning with his second sentence he sounds public official pæans to Mrs. Besant and himself. We quote from the *Report* in the *Supplement* to the "Theosophist" for January, 1894:

> "The night's blackness is rolling away, the dawn of a happier day is breaking. Thanks—as I believe—to the kind help of those whom I call my Masters . . . our patient and loyal persistence is about being rewarded by help of the most valuable kind, for they have sent me 'Annabai' [Mrs. Besant] to share my burden, relieve our mental distress, and win the respect and sympathy of good people. While she is not yet able to quite fill the void left by the departure of my co-founder, H. P. B., she will be in time, and meanwhile is able to render service that her Teacher could not, by her peerless oratory and her scientific training. This meeting will be historical, as marking her first appearance at our Annual Conventions:—her first, but not her last, for I have some reason to hope that she will devote a certain part of her future years to Indian work. [Great applause.]
>
> "Mrs. Besant's and my close association in the Indian tour now in progress, and the consequent mutual insight into our respective characters and motives of action, has brought us to a perfect understanding which, I believe, nothing can henceforth shake. She and I are now at one as regards the proper scope and function of the E. S. T. as one of the activities carried on by our members. . . . Whatever misunderstandings have occurred hitherto with respect to the exact relationship between the Society, as a body, and the Esoteric Section which I chartered in 1888—now known as the Eastern School of Theosophy—and of which she is the sweet spirit and the guiding star, have passed away—I hope, forever."

The reader should bear in mind the specific declaration of H. P. B. that "the E. S. T. has *no relation whatever* with the Theosophical Society *as a body*," and the historical fact that its formation

was opposed and its conduct under H. P. B. disapproved by Col. Olcott.

The President-Founder's Address goes on to refer to the recent Congress of Religions at the Chicago Fair, and says:

> "In common with every other working member in the Society, I am encouraged by this demonstration to unflagging persistence in the work, and very recent assurances from sources I most respect [he means the Masters], give me the conviction of speedy and complete success. At the same time I am warned to expect fresh disagreable surprises; but for these, long experience has fortified me, and the Society, as heretofore, will emerge purer and stronger than ever. The Society is gradually learning that personalities are but broken reeds to lean upon; and that the best of us are but mortals, fallible and weak."

Repeated further laudatory references to Mrs. Besant appear throughout the remainder of the Presidential Address. Miss Müller and Professor Chakravarti are spoken of with commendation. Considerable time is spent in arguing once more the advisability and necessity of "Adyar" as a central focus of the movement, and that the "President-Founder" is the real inspiration and authority of the Society is affirmed in the following sentences:

> "The Chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative character, the umpire in all intersectional disputes, the wielder of the Council's authority."

Then the President goes on to say, without a break:

> "I abhor the very semblance of autocratic interference, but I equally detest that spirit of nullification which drives people to try to subvert constitutions under which they have prospered and which has proved in practice well fitted to promote the general well being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it."

Finally, at the close of his Address, the President-Founder returns once more to the epiphany of Mrs. Besant, and says:

> "With the formation of my present close acquaintance with Mrs. Besant, my course has become very clearly marked out in my mind. Unless something unexpected and of a very revolutionary character should happen, I mean to abandon the last lingering thought of retirement and stop at my post until removed by the hand of death. 'Annabai' will in time become to me what H. P. B. was, and I shall try to prove as staunch and loyal a colleague to her as I think you will concede I have been to my lamented co-Founder of this Society. In her bright integrity, her passionate love of truth, her grand trained intellect and her unquestioning altruism, I feel a strength and support which acts upon me as the elbow-touch of the comrade to the soldier in battle. Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other, we may, I hope and pray, henceforth resemble in this movement the Aryan god, who is dual when looked at from two aspects, but when properly understood is but one and indivisible. [Great applause.]"

When these remarks of Col. Olcott's are weighed in the light of preceding events and measured in their relation to the framework

of circumstances by which they were surrounded, there can be no question of their gravity or that they were deliberately calculated. They were spoken at the most important convocation yet held in India after the one at the end of 1884. There the planned purpose was negative—to leave the most important personage connected with the Society unsupported and undefended against an assault leveled, not against her as an individual, but as the head and forefront of the Theosophical Movement. It was the first great test of the professed devotion to Brotherhood—the First Object of the Society. It ended in *desertion*, rather than in active *disloyalty*. Injurious as its effects were, it would have been ruinous had H. P. B. had to depend on the Hindus and Olcott; as it was, its reactionary effects were felt chiefly in India, so far as the Society was concerned.

But in 1893, the disloyalty was positive; it was a planned assault, by the chief officer of the Society, aided and abetted by leading members, aimed not against William Q. Judge, but *against what he represented*. It was *that very plot against the Theosophical Society*, of which Mr. Judge had written months before—against *brotherhood as that word had been used in the declaration of the First and Second Sections in 1881*, as it had been exemplified by Masters and H. P. B., and as it had been taught in Theosophy and in the Rules, the Preliminary Memoranda and the Instructions of the Esoteric School.

Olcott intended his statements to be received as his authoritative and official proclamation to all who might look to him for direction. It is therefore well worth while for the student to examine them closely in relation to the tissues of the web spun to the occasion of his designed pattern. Stripped of redundancies and tergiversations the extracts given come to this: the President-Founder of the Society, speaking as its Official Head, declares:

> (1) That the Masters have rewarded his "patient and loyal persistence" by sending him Mrs. Besant "to fill the void left by the departure of H. P. B.," and who is "able to render service that her Teacher could not;"
>
> (2) That he has come "to a perfect understanding with her that nothing can henceforth shake," so that he and Mrs. Besant "are now at one as regards the proper scope and function of the E. S. T.," of which "she is the sweet spirit and the guiding star;"
>
> (3) That he himself has "already become in great part, and must ultimately be entirely" the "central unit" in the "life" of the Society, the "representative," the "umpire," the "wielder of the Council's authority;"
>
> (4) And, finally, that "very recent assurances" from the Masters warn him "to expect fresh disagreeable surprises," from which, however, he is assured that the Society "will emerge purer and stronger than ever."

These statements of his are put forth *officially*, although he "abhors the very semblance of autocratic interference" and "resents attempts to make the Society responsible for special authorities, ideas and dogmas" which "are foreign to the views of some of our members, and hence an invasion of their personal rights of conscience

under our constitution," and although "personalities are but broken reeds to lean upon, and the best of us are but mortals fallible and weak."

Indicative as these contrasted declarations are of that "loss of moral balance unconsciously to himself"—as H. P. B. had written must be the fate of those who "wander from the discipline"—indicative as they are when weighed only in the light of what preceded and accompanied the Presidential Address, they become ever more profoundly significant when viewed in unbroken continuity with the succeeding events.

Who shall speak with convincing voice from behind the thick arras of the past and bring to light the "hidden things of darkness?" Who can say, that the dull may hear, what sinister influences had been steadily at work, what cabal consummated, what black-robed councils held during the months of Mrs. Besant's Indian journey? Who can picture, so that the blind may see, "the personal wish to lead, and wounded vanity, and personal pride, dress themselves in the peacock's feathers of devotion and altruistic work?" Who shall read, so that all may understand, the prophetic last Message of the Masters through H. P. B. in her letter to the American Convention of 1891, in its hour of fulfillment three short years later? Let the facts come forth, let that Message be pondered, and the spoliated Past may be redeemed through the restoration of borrowed robes, through the vindication of calumniated but glorious reputations: The Message, the Messengers, and the Theosophical Movement, now separated and sullied, become once more one.

The facts, unknown then, are knowable now. Through Bertram Keightley first, Chakravarti next and Olcott finally, Mrs. Besant was infected with doubts and suspicions of H. P. B. and then of Judge, as Olcott had himself succumbed to the same influences in 1881. The potion, in increasing doses, mixed with subtle flatteries, by degrees led Mrs. Besant to the point where, "in the name of the Masters" she was induced to break her most solemn and sacred word of honor and "for the honor of the society" to violate her Pledges in the E. S. All unconsciously to herself did she thus become victim and tool of the dark magic of the Jesuits of the Orient.

At Adyar Mrs. Besant counseled with Walter R. Old, who, smarting under his "wrongs," told his psychic tale of inference and hearsays. At Adyar Mrs. Besant attended a dark cabinet at which were present beside herself, Old, Olcott, Edge, Sturdy and Wachtmeister. Here their mutual doubts were well confirmed, each by the others, their mutual burdens of circumstantial evidence adjusted to fit their several interpretations. William Q. Judge was weighed in the balance, tried, convicted, condemned of Theosophical infamies, and plans made to carry the sentence into execution. From November, 1893, until March, 1894, the conspirators day by day wrote and spoke of *brotherhood*, and night after night plotted fruitfully its most fell negation.

What is the evidence? The recorded facts prove it; subsequent history confirms their fatal accuracy; the unwritten record does but make them doubly damning. Does anyone deny them? Let the still living conspirators hale us into Court. Here are no "occult phenomena which can never be proven in a court of law during this century," but demonstrable physical facts, damning facts, capable of proof or disproof.

Early in January Mrs. Besant, Col. Olcott and their party resumed the tour of India temporarily suspended during the Convention. Allahabad—home of Professor Chakravarti—was reached early in February. There, as was most fit and proper, the final step was taken, and in accordance with the plan agreed upon, Mrs. Besant handed to Col. Olcott the following:

"ALLAHABAD, Feb. 6th, 1894.

To the President-Founder of the Theosophical Society.

Dear Sir and Brother,—

Some little time ago an appeal was made to me by members of the T. S. belonging to different Branches, to set their minds at rest as to the accusations made against the Vice-President of the Society, Bro. W. Q. Judge, with reference to certain letters and sentences in the alleged writings of the Mahatmas. As it is to the detriment of the whole Society that such accusations—believed to be true by reputable members of the Society—should be circulated against a prominent official without rebuttal and without investigation, I ask you, as the President of the Society, to direct that the charges made shall be formulated and laid before a Committee, as provided by Art. VI, Secs. 2, 3 and 4.

Fraternally yours,

ANNIE BESANT."

On the next day Colonel Olcott wrote the following official communication to Mr. Judge:

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,

Agra, Feb. 7th, 1894.

To William Q. Judge, Vice-President T. S.

Dear Sir and Brother,—

I enclose herewith a certified copy of Annie Besant's formal letter to me, dated Allahabad, Feb. 6th inst. In it she demands an official enquiry, by means of a Committee, into the matter of your alleged misuse of the Mahatmas' names and handwriting.

By virtue of the discretionary power given me in Art. VI of the Revised Rules, I place before you the following options:

1. To retire from all offices held by you in the Theosophical Society and leave me to make a merely general public explanation, or—

2. To have a Judicial Committee convened, as provided for in Art. VI, Sec. 3, of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary: in the one case to be limited as far as possible and made general; in the other to be full and covering all the details.

I suggest that if you decide for a Committee you fix London as the place of meeting, as by far the most central and convenient to all concerned. But whether you choose New York, London, or elsewhere, I shall in all probability be represented by proxy, unless something now unforeseen should arise to make it imperative that I shall personally attend.

As it will be much better that I should know your decision before Annie Besant leaves India (March 20th), I would ask you to kindly

cable me the word "first" if you choose to resign; or "second" if you demand the Committee. Fraternally yours,

H. S. OLCOTT,
President Theosophical Society.

(*To be continued*)

WITHIN AND WITHOUT

A QUESTION ANSWERED BY R. C.

WITH regard to your question on "the within and without": "Even the terms 'East' and 'West' are merely conventional, necessary only to aid our human perceptions. *For though the Earth has its two fixed points in the poles,* North and South, yet both East and West are variable relatively to our own position *on the Earth's surface,* and in consequence of its rotation from West to East. Hence 'other worlds' are mentioned whether better or worse, more spiritual *or still more material,* THOUGH BOTH INVISIBLE —the Occultist does not locate *these spheres* either *outside* or *inside* our earth . . . for their location is nowhere in the space *known* to, and conceived by, the profane. They are—as it were—blended with our world, interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our objective sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants, as ours is to us. But again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other; each is entirely *under its own special laws and conditions,* having no direct relation to our sphere. The inhabitants of these as already said, may be, for all we know, or feel, passing *through* and *around* us, as if through empty space, their very habitations and *countries* being interblended with ours, though not disturbing our vision."

I quote these passages from S. D. (Vol. 1, p. 605 o.e.) because of the definite recognition of these two phases of consciousness, the objective and the subjective. There is a noumenal and phenomenal point of view—so to speak—of all manifestation; a without view and a within view; a peripheral view and a central view. The Universe evolves from within, outwards. Our objective consciousness may be said to be that kind which perceives the outward universe,—our subjective consciousness in its various degrees being those forms which perceive the stages from the within, without, or from the without, within.

There *are* solar systems, suns, planets, stars, and beings of every grade; they have their subjective and objective natures, and forms of consciousness pertaining thereto—energizing consciousness within and expression without, and a consciousness of that expression. Man—physically speaking, lives *in* his body, not in any part of it, but in *all* of it. His phenomenal expression is what gives others objective consciousness of him; he obtains his in the same way. His body is necessary for that form of consciousness; all physical bodies are.

As to "living within the earth" and who or what lives there: Our consciousness is that of three dimensional space, that is, our physical consciousness. It is the consciousness of extreme concretion in our evolution—separateness, and, on our plane, is a reality.

As consciousness retreats subjectively within, it sees more and more of homogeneity and greater unity, and so perceives the mayavic nature of the separated forms of consciousness and their expression. Man is the microcosm and sees everything in himself—reflected in his microcosm. But this does not alter the fact of three dimensional space, nor change the relativities of form of expression or perception. The Earth would still move on in its orbit maintaining its relation to other planets, and changing in condition and texture as the ages roll on, under the law of periodicity, whatever the subjective perception might be.

"Within" is not "inside," but *perception of another kind,* having its own special laws and conditions. Constant centripetal and centrifugal motion, interpenetrating and interblending at every point is the story. "As above, so below."

ABSOLUTE CONSCIOUSNESS*

In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*.

*From the Original Edition, *Secret Doctrine,* Vol. I, p. 56; see Third Edition, Vol. I, p. 86. The title used is our own.—EDITOR.

STUDIES*

PARACELSUS

("The symbolical name adopted by the greatest Occultist of the middle ages.") H. P. B.

IT is well-known that the venerable kabalist, Rabbi Simeon Ben-Iochai never imparted the most important parts of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the *Mercaba* can be taught only in "darkness, in a deserted place, and after many and terrific trials."

Since the death of Simeon Ben-Iochai this hidden doctrine has remained an inviolate secret for the outside world. Delivered only *as a mystery,* it was communicated to the candidate orally, *"face to face and mouth to ear."* This Masonic commandment, "mouth to ear, and the word at low breath," is an inheritance from the Tanaim and the old Pagan Mysteries. Its modern use must certainly be due to the indiscretion of some renegade kabalist, though the "word" itself is but a "substitute" for the "lost word," and is a comparatively modern invention.

The real sentence has remained forever in the sole possession of the adepts of various countries of the Eastern and Western hemispheres. Only a limited number among the chiefs of the Templars, and some Rosicrucians of the seventeenth century, always in close relations with Arabian alchemists and initiates, could really boast of its possession. From the seventh to the fifteenth centuries there was no one who could claim it in Europe; and although there had been alchemists before the days of Paracelsus, he was the first who had passed through the true initiation, that last ceremony which conferred on the adept the power of traveling toward the "burning bush" over the holy ground, and to "burn the golden calf in the fire, grind it to powder, and strew it upon the water." Verily, then, this magic *water,* and the "lost word," resuscitated more than one of the pre-Mosaic Adonirams, Gedaliahs, and Hiram Abiffs.

* * * * *

One of the truest things ever said by a man of science is the remark made by Professor Cooke in his *New Chemistry.* "The history of Science shows that the age must be prepared before scientific truths can take root and grow. The barren premonitions of science have been barren because these seeds of truth fell upon unfruitful soil; and, as soon as the fulness of time has come, the seed has taken root and the fruit has ripened . . . every student is surprised to find how very little is the share of new truth which even the greatest genius has added to the previous stock."

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*Collated from *Isis Unveiled* and the *Secret Doctrine.*

To bridge over the narrow gulf which now separates the *new* chemistry from *old* alchemy is little, if any, harder than what they have done in going from dualism to the law of Avogado. As Ampere served to introduce Avogado to our contemporary chemists, so Reichenbach will perhaps one day be found to have paved the way with his OD for the just appreciation of Paracelsus.

It was more than fifty years before molecules were accepted as units of chemical calculations; it may require less than half that time to cause the superlative merits of the Swiss mystic to be acknowledged. The warning paragraph about healing mediums, which will be found elsewhere, might have been written by one who had read his works. "You must understand," he says, "that the magnet is that spirit of life in man which the infected seeks, as both unite themselves with chaos from without. And thus the healthy are infected by the unhealthy through magnetic attraction."

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clew to base their speculations upon; the specifics and remedies for every ailment of the human body—all are accounted for in his voluminous works. Electro magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time. (See Hemmann: "Medico-Surgical Essays," Berl. 1778.)

Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. "Paracelsus was the first," says Deleuze, "to give the name of *gas* to aerial fluids. Without him it is probable that steel would have given no new impulse to science."

The secret of his successful, and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? Not otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe the last. Through this door I entered, and no apothecary's lamp directed me on my way."

The utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health and help and the light of truth, was the cause of the inveterate hatred shown by the contemporary pygmies to the fire-philosopher and alchemist. No wonder that he was accused of charlatanry and even drunkenness. Of the latter

charge Hemmann boldly and fearlessly exonerates him, and proves that the foul accusations proceeded from "Oporinus, who lived with him some time in order to learn his secrets, but his object was defeated; hence the evil reports of his disciples and apothecaries."

"Burnier shows," says Col. Yule, "the Yogis very skillful in preparing mercury 'so admirably that one or two grains taken every morning restored the body to perfect health';" and adds that the *mercurius vitae* of Paracelsus was a compound in which entered antimony and quicksilver. This is a very careless statement, to say the least, and we will explain what we know of it.

The longevity of some lamas and Talapoins is proverbial, and it is generally known that they use some compound which "renews the old blood," as they call it. And it was equally a recognized fact with alchemists that a judicious administration "of *aura of silver* does restore health and prolongs life itself to a wonderful extent." But we are fully prepared to oppose the statements of both Burnier and Col. Yule who quotes him, that it is *mercury* or quicksilver which the Yogis and the alchemists used.

The Yogis, in the days of Marco Polo, as well as in our modern times, *do use that which may appear to be quicksilver, but is not.*

Paracelsus,the alchemists, and other mystics meant by *mercurius vitae* the living spirit of silver, the *aura* of silver, not the *argent vive;* and this *aura* is certainly not the mercury known to our physicians and druggists.

There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect. No mercury, whether prepared by a mediaeval fire-philosopher or a modern self-styled physician can or ever did restore the body to perfect health. Only an unmitigated charlatan will ever use such a drug. And it is the opinion of many that it is just with the wicked intention of presenting Paracelsus in the eyes of posterity as a *quack* that his enemies have invented such a preposterous lie.

(To be continued)

EXTRACTS FROM THE PATH*

The disappearance of virtue and philosophy is only for a time; the souls possessing these will return again, bringing both with them.—*Book of Items.*

Disappearing through the eye, objects cease to exist as such and become ideas alone.—*Book of Items, 88.*

The man who finds matters for suspicion in others is one who is not true himself.—*Book of Items, c. 8.*

Though from gods, demons, and men your deeds are concealed, they remain as causes in your own nature.—*Leaf V.*

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*These Extracts were printed by Wm. Q. Judge in *The Path* during the year 1893. The title used is our own.—EDITORS THEOSOPHY.

A VIEW-POINT

AT THE very center of the earth there is a point of perfect equilibrium; vacillation from this point in any direction results in a loss of equilibrium, a play of unbalanced forces. This is so in every instance. Each sphere from an atom to that of a solar system has its point of equilibrium, it is here where all forces are equalized, where harmony reigns supreme. It is here we may place our seat, neither too high, nor too low, the one spot we may call our own, not our own in any sense of personal possession, but rather in the sense of having reached that resting-place of the Supreme. Having once found it within ourselves, we recognize it as being everywhere, we see it as That upon which all worlds rest. Having once reached it—and it is not reached by going anywhere, rather by a simple recognition of it—having reached it, we can watch the play of forces from within without, and from without within. For from this center the pairs of opposites can be seen as but the diverging, vibrant lines of force spreading outward from the center to the unlimited and unbounded circumference of the circle, and back again, traced upon the shadow with which the One Self clothes Itself.

Such terms as: "A steady aim," "A life's time meditation" are meaningless until it is seen that it is one thing to act in any or every direction from this center, and quite another to permit the consciousness to follow along one or another line of force until it becomes identified with time, place and condition. Identification with pain and pleasure, hope and despair, good and evil, is the result of such loss of equilibrium.

When this place—which is no *place* in time or space—is once grasped by feeling, by understanding, we then see our highest duty to consist in striving resolutely to remain at rest in that center, undisturbed by anything which may come to pass, and then acting from this center, gradually to equalize and balance all cause and effect within our sphere of action, even though it may take many incarnations to accomplish this. The so-called myth of the singing-spheres is no myth, but a wondrous reality.

From this view-point how absurd it seems that we should ever have desired to do the duty of another, to fill the place of another, even though that place may appear so inviting, so smooth, when compared with the disharmony and limitations which surround us. Each within his sphere must make his own adjustments, and in making them he labours not for himself, but for all, because he sees that this center is the One Center of all. So of what use to repine or regret, or desire to stand in any other spot or place than that at which the long roll finds us standing. Sometime, somewhere this work must be accomplished by each one. So keeping a steady heart we can "Arise!" and with unflinching determination, set about our task.

ON THE LOOKOUT

SCIENCE AND THE SECRET DOCTRINE

The scientific correlations carried out from time to time in this Department of *Theosophy* are undertaken in accordance with the following words, which may be found in "Letters from the Masters:"

> "The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science.... To be true, religion and philosophy must offer the solution of every problem." (Letter from the Maha Chohan, 1880.)
>
> "I have also noted, your thoughts about the *Secret Doctrine*. Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction.*" (Letter from the Master K. H., 1888.)

Owing to limitations of time and space, we are able to deal with only a fraction of the material which collects almost daily. Are there earnest students, familiar with the methods and theories of modern science, who will work through any other channels available, to make the *Secret Doctrine* what it should be by 1975—a standard reference book in every school of science?

Students who will work because the work is the right thing to do, and not with the idea, conscious or subconscious, of using the sacred name of Theosophy as a springboard to personal adulation and appreciation for themselves?

FRIAR BACON—

Theosophists are advised to watch closely for developments in regard to the Roger Bacon manuscripts, whose deciphering will require, according to some, many years. From what has already been elucidated, it appears that Bacon not only anticipated the most modern discoveries of biology and embryology, in the 12th century, but embodied in his notes certain matters in conjunction therewith which are clear as day to the Theosophist, but necessarily set down by the scientist as superstition or as unelucidated. (See *Review of Reviews,* July, 1921.)

The *descent of souls from the stars,* in a great state of grief, to be clothed with flesh according to *admittedly correct biological principles,* can be *scientifically* understood by the theosophist only.

H. P. B. says of Roger Bacon, at a date (1877) when not the first step had been taken toward an elucidation of these manuscripts, the following among many other remarks:

> "Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, *achieved discoveries which would not be despised even in our modern days of exact science.* Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among 'pretenders' to magic art . . . Roger Bacon belonged by right, if not by fact, to that Brotherhood which includes all those who study the occult sciences."
>
> (*Isis Unveiled,* i. 64-65.)
>
> "The *Knowledge* of Roger Bacon did not come to this wonderful old magician by inspiration, but because he studied ancient works on magic and alchemy, having a key to the real meaning of words."
>
> (*Secret Doctrine,* I, 581.)
>
> "Is it the Van Helmonts, the Khunraths, the Paracelcuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs, or cheats, or is it the handful of modern sceptics— the 'leaders

of thought'—who are struck with the cecity of negation? The latter, we opine." (*S. D.* I, 611.)

And so do we. All the knowledge of all these old adepts, and *much more*, was possessed by H. P. Blavatsky, for she had it *directly* from the original and eternal Source—the Great White Lodge. The "key to the real meaning of words," for modern science, lies in a recognition of her relationship to that Source, and that which is implied in such recognition—an abandonment once and for all of the dangerous and disastrous idea that true knowledge of anything can be divorced from ethics, from the practice and living of altruism.

Science need abandon no single *fact* of all its discoveries; but it must sooner or later be forced by the anarchy which reigns supreme in all its branches, to scrap wholesale its theories, to abandon once and for all the standpoint which makes it at present merely a cold, mechanical, and often fiendish monster; it is the eternal dictum of KARMIC LAW that the thing cannot be separated from its uses; that misuse means loss, whether of knowledge or of power.

THE "DELAYED RACE"—

While on the subject of Darwinism, let us notice an article in the *Scientific American Monthly* for August, 1921. After noting the great resemblance, in certain respects, between man and the primates, especially in the young, the author goes on to say:

"In aspect, too, the primates strongly suggest man, especially the men of less developed races. Strange to say, however, the resemblance does not add to their beauty nor make them more attractive to man. On the contrary, there is nearly always something grotesque or even repulsive in this similarity, while some specimens fill us with a sense of shuddering disgust, suggesting some hideous and devil born caricature of mankind."

We have seldom seen a better example of intuition. The truth of this matter is as follows:

"Such anthropoids form an exception (the only animal Egos fated to be men in this Round. EDS.) because they were not intended by Nature, but are the direct product and creation of "senseless" man . . . The Hindu sees in the ape . . . the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter." (While types were still in a state of flux. EDS.)

"Morally irresponsible, it was these third Race 'men' (From whom are descended the Bushmen, the Veddas, and other degraded races. EDS.) who . . . created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family." (*Secret Doctrine*, I, 185, 190.)

And these animals "suggest some hideous and devil born caricature of mankind" because that is just what they are, our present primates resulting from the *conscious* renewal of crime by the Fourth, or Atlantean, Race, with the semi-human descendants of the original hybrids—a crime instigated and carried out by the same "devil" which reigns supreme in so many human beings to the present day, namely, the principle of passion, emotion and desire, *Kama;* and which, unless controlled and purified by the human will, united to a greater or less degree with the UNIVERSAL SOUL, will take us to the depths—as it is doing day by day with so many unfortunates, ignorant of their own inner nature.

PRIMITIVE HUMANITIES—

It would be well to follow the course of explorations in the crater of Ngorongoro, in what was German East Africa. In an account in the *British Geographical Journal* appears the following (Extract from a report):

"The elder Siedentopf . . . took some interest in archaeology, and it was due to his research that two barrows were unearthed in the crater, bringing to light two skeletons and some interesting ornaments . . . What he (Dr. Reck) found is still a matter of surmise out here, as war

broke out shortly after his return to Berlin, but the report goes that it included fossil remains of dinosaurs and the discovery of the remains of an ancient civilization, as well as diamonds and gold. Those who met this Dr. Reck report his having said that 'his discoveries would one day astonish the world.'"

Well, one hesitates to some extent to repeat what is so old and familiar (for 34 years) to true theosophical students, but it must be done.

"How much more logical to believe—as Occultists do—that . . . many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth. . . . These primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept away and therefore they have never existed. Yet their relics—a very few of them, truly—are to be found, and they have to be discovered by geological research." *(Secret Doctrine,* I, 609.)

One thing certain is that whatever is found at Ngorongoro, no effort will be spared, in the interests of Darwinism, to dwarf the antiquity of the discoveries, in spite of the fact that representations of extinct animals and reptiles are found in innumerable parts of the world, as in the case of the "Flying Frog" on Alaskan Totems, which is an unmistakable presentation but slightly modified, of the pterodactyl. And none of these peoples have ever had palaeontologists capable of reconstructing fossil remains. Theosophists must be on guard against this tendency to distortion of facts and invention of theories; for upon demonstrating the true bearing of these things depends the enforcement of the fact that ethics and reason, separated from one another, both become utterly unreliable, as in the science and religion of today. And that enforcement depends upon the grasp of Theosophists upon their own philosophy, upon their practice thereof and their willingness to work for it.

TO READERS OF "THEOSOPHY":

THEOSOPHY has many odd numbers of the old Theosophical magazines—*The Path, The Theosophist, Lucifer,* and *The Irish Theosophist.* No doubt many of our readers also have odd copies of these famous old publications. We would be glad to correspond with them with the end in view (a) of purchasing numbers which we lack to make complete files; (b) of exchanging extra odd numbers with readers who lack them for other numbers which we lack. If you have old numbers of any or all of the above magazines which you wish to dispose of, please send us a list of same, giving number and volume, and state price; if you wish to exchange merely give numbers desired and numbers you wish to exchange. We will make exchanges of one magazine for another, etc.

We have quite a number of odd numbers (no full sets or volumes) of all the past years of THEOSOPHY. While they last 15 cents each, $1.50 for 12 numbers. We cannot promise to supply any particular year or number, but will do our best to meet preferences where mentioned.

We want to purchase 2 copies of Volume 1 *only, of the original edition* of the "Secret Doctrine." We will pay $15 each for them if in good condition. We also want to purchase full sets—2 volumes—of the *original* or *Second Edition* of the "Secret Doctrine." If in good condition we will pay $30 per set for all sets offered, on delivery to us.